





navigation between England and India, and an eloquent advocate of the measure. He viewed the matter as of importance, principally as it regards the civilization of the country.

THE LATE WILLIAM NEVINS, D. D.  
 Mr. Nevins was born in Norwich, Conn. Oct. 13th, 1797. His father, David Nevins, who was an officer in the revolutionary war, still lives, having attained the advanced age of nearly 90 years. William was the youngest of twelve children, and at the age of 14, was placed in a counting room in this city. Such, however, was his thirst for knowledge, that his father, after about a year, yielded to the advice of friends, and transferred him to Yale College, where he distinguished himself as a scholar, and during an interesting revival of religion, consecrated himself to the service of his Saviour. Up to the period of this revival, there was nothing in the state of his religious feelings, particularly worthy of notice. After graduating at New Haven, in 1816, he spent three years at the Theological Seminary at Princeton, and was ordained and installed pastor of the first Presbyterian Church in Baltimore, on the 19th of October, 1820.

Mr. N. was distinguished for his industry. During the fourteen years of his ministry, he wrote 733 sermons, besides many tracts and essays, and maintained through the whole period a very extensive correspondence. For several of his religious tracts he received premiums from the committees appointed to award them, and they have since been published in the series of the American Tract Society.

As a pastor and friend, Mr. N. will always be held in affectionate remembrance by his members of his flock, and by the people of Baltimore generally. To the poor, and especially to the poor in seasons of affliction, he was particularly attentive, constantly visiting them, and doing all in his power to console and comfort them. It was during the prevalence of the cholera in Baltimore, in 1832, that he lost the foundation of the disease which finally deprived him of life. He was often up nearly all night on that occasion with the sick, when he was himself sick enough to require the attentions of a nurse. Nor were his visits confined to the members of his own congregation. A writer in the Baltimore Republican says, "Probably no man who ever lived in this city was more universally esteemed. All denominations loved him, because his cause was their cause—his God was their God. He left no enemies."

Mr. N. was a generous supporter of all the principal benevolent institutions of the day. Few, in proportion to their means, contributed more liberally from the purse. We have occasion to know that what he received in the form of premium or compensation for his various writings was generally, if not universally, presented to some philanthropic association.—Missions to the heathen were especially dear to him, and they who had the pleasure of hearing his eloquent appeals in their behalf at one of the anniversary meetings in this city, a few years since, will not soon forget the thrilling interest which it inspired in the audience.

During the last year of his life, Mr. N. was called by his Heavenly Father to endure repeated and severe afflictions. In November, while suffering himself under the depression of the disease which has now carried him to the tomb, he lost very suddenly, by cholera, a lovely wife, the daughter of Philip B. Key Esq. of Georgetown, D. C. and in about six weeks from the death of his wife, her mother died at his house. Soon after, by the advice of his physician, he went to St. Croix, in the West Indies, with the hope of recovering his health, and on his return, disappointed in his object, he was greeted with the intelligence that his youngest child had unexpectedly died during his absence.

But all these trials were only preparing Mr. N. for his own departure. At first he did not desire to live for the sake of some unfinished plans for the advancement of the interests of the church and the salvation of a dying world, and on account of his three motherless children; but he never manifested an unusual misanthropic feeling, and for many weeks previous to his death his peace was as unruffled. Many precious sayings fell from his lips, testifying to the goodness of God and the preciousness of the Saviour. A friend who was with him often during the last few days of his life, recorded the following:

Sept. 8th.—"I think I see beauty in submission to the divine will. It is sweet to be passive in his hands.—Oh that God would write my title plain, that I may read it clear."

Sept. 9th.—After reading to him, he said, "Oh, M., it is one charm of heaven that his happiness is domestic. There we shall reside in our Father's house, one great family of love."

Sept. 10th.—"Blessed Saviour, I have chosen thee. Thou didst first call me. I wish to honor God while I live. He'll never leave me; I am sure He never will. I have surveyed the whole ground, and I am on a narrow path. My Saviour permits me to suffer somewhat, but very little compared with himself and many of his dear followers."

On the Sabbath the day before he died, he said—"Love to all the absent—recommending Christ to them—I have nothing else to recommend." I asked him, "Is all people at his feet?" He replied, "Nothing but peace. My beloved Saviour stands on the other side of Jordan and on this side. He'll carry me safe over."

About half an hour before he died, aware that death was drawing near, he wished to be buried in his bed, and said—"Death! death! Now, come Lord Jesus! Dear Saviour, and sweetly fell asleep."

#### ROMAN CATHOLICS.

From the Supplement to Six Months in a Convent.  
 "It is but a little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the United States 12 Roman Catholic Sees, (including an arch-diocese at Baltimore,) comprising all the states and the territories in their 'jurisdiction.' There are a Catholic population of 600,000 souls, under the government of the Pope of Rome, an Archbishop at Baltimore, twelve Bishops, and three hundred and forty-one priests. The number of churches is 401, viz:

Louisiana,	27	Delaware,	8
Alabama,	10	New Jersey,	6
Florida,	3	New York,	44
Georgia,	21	Michigan,	15
South Carolina,	12	Ohio,	27
North Carolina,	12	Kentucky,	27
Maryland,	56	Missouri,	10
Virginia,	11	Illinois,	10
Dist. Columbia,	4	Arkansas,	3
Pennsylvania,	57	Indiana,	9
Connecticut,	3	Maine,	2
Californ. Id.,	12	Tenn.,	1
Massachusetts,	12	Tennessee,	1
New Hampshire,	2	Mississippi,	1

The number of nuns houses is about 300; Catholic colleges 10; seminaries for young men 9; theological seminaries 5; novitiates for Jesuits 2; monasteries and convents with academies attached for young ladies 51; seminaries, &c. for young ladies 50; schools of sisters of charity 29; academies for school girls at Baltimore 1; female Indian school, Michigan 1. Total number of Catholic institutions for the education of Protestants and Catholics 118; Catholic newspapers 7.—These statistics are drawn from Roman Catholic publications.

In view of the extraordinary progress of a foreign ecclesiastical power in the United States, it need wonder that the Vice General, the Rt. Rev. Frederic Reze, D. D., of Detroit, himself a foreigner, a subject of Rome, and an agent of Austria, should write thus, to a friend abroad, in reference to the spread of the Catholic religion in this Republic:  
 "We shall see the truth triumph, the temple

of idols overthrown, the seat of falsehood brought to silence, and all the United States embraced in the same unity of that Catholic Church, wherein dwell truth and temporal happiness."

Another Catholic in the middle states has said in a letter, "Within thirty years the Protestant heresy in the U. States will come to an end! If we can secure the West and South, we will take care of New England."

#### BOSTON RECORDER.

Friday, Oct. 2, 1835.

#### TEMPERANCE CONVENTION.

We insert below the resolutions which were adopted at the late meeting of the Convention in this city. Those which elicited the most discussion were the ninth and the tenth. They were finally adopted with great unanimity. The tenth as first offered by the committee was in stronger language, and received modification in the course of discussion, in order that the voice of the Convention might be entirely concurrent. We noticed with great pleasure, that the various speakers, scarcely with an exception, whatever were their opinions touching the expediency of requiring a pledge in regard to the abstinence from wine, were careful to say that they themselves wholly abstained from its use. On this point there was singular harmony. A great number of persons spoke on the subject, and many facts and "experiences" were related. The 10th resolution elicited some very eloquent remarks. We never heard Mr. Sargent speak with more power. He said that on the subject of the license-laws, we were accused of wishing to go before public opinion. Instead of that, he said, we wished to go back of it. We wish to change the law of 1832, carried through our legislature by the agency of a most accomplished Boston grocer, for the old law of 1787. The latter in several important particulars, which he specified, was greatly preferable to the law of 1832. Let us have the old system, if we must have any. Our good legislators, in their expensive benevolence, forbid the destruction of certain fish in certain waters, and at certain times in the year, but they are willing to legalize the sale of that at all times of the year, and in all places, which kills the bodies and souls of men. He said we must look on the legislature in a right view. They are simply the creatures of the state. As long as the people love intoxicating drinks, or are connected with the traffic in them, they will send legislators who love them, or who traffic in them. Dr. Edwards explained in what manner, as he conceived, the law ought to be altered. It now declares an untruth. It asserts what was never true, and what cannot be true, that the public good requires the sale of ardent spirits. The public good requires only that there should be penal statutes, protecting the community from this evil destroyer. Other gentlemen, at various times, spoke with much force and effect, among whom were Rev. Messrs. Bagden and Rogers of this city, Mr. Washburn of Worcester, Mr. Whittemore of Cambridge, and others whose names we did not learn. In the evening of Thursday, Mr. Christopher Dunkin, a tutor in Harvard College, delivered a very good address to a crowded audience. At the close of this exercise, the Convention adjourned sine die.

As it has been proved by the experience of thousands in the United States of all classes of persons, and in all kinds of lawful business, that abstinence from the use of a beverage of all kinds of intoxicating liquor is not only safe but salutary, and that this is the only course in which it can be rationally expected, that temperate persons will ever be permanently reformed, and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt a purer course so essential to their present and future good—therefore, Resolved, That the more extensively this course is adopted by all classes in the community, and especially by all members of Temperance Societies, the more rapid will be the progress of temperance, and the greater the prospects that drunkenness and its evils will cease.

2. Resolved, That the promptness and unanimity with which increasing numbers of young men are adopting the plan of abstinence from the use of a beverage of all kinds of intoxicating liquors, is an exhibition of the greater goodly of heaven that he has sent us here, and is an example which, if uniformly followed by youth of the United States, would not only save multitudes from drunkenness and ruin, but would tend to make that interesting class of our citizens benefactors of our country and of the world.

3. Resolved, That the universal diffusion of information with regard to the nature and effects of intoxicating liquor, and the benefits of abstinence from the use of it, may, in our view, be expected to extend the temperance reformation till its blessings shall be universal.

4. Resolved, That the exporting from this country of intoxicating liquor and its sale among unenlightened and partially civilized nations and tribes of men, are in our view an immoral traffic, and ought to be discouraged.

5. Resolved, That merchants and shipowners who have excluded from their vessels intoxicating liquors as a drink, have furnished an example which, if universally followed would save a vast multitude of valuable lives, and that they ought to receive the patronage of the community.

6. Resolved, That the practice of many Insurance Companies in insuring temperance vessels at a less premium than others, is highly beneficial to both merchants and seamen, and should be adopted by all Insurance Companies, it would greatly promote the safety of property and the preservation of human life.

7. Resolved, That the increase of the number of public houses in which intoxicating liquor as a beverage is sold, is highly suspicious to the cause of Temperance, and that they should be equal or superior to other establishments, they will greatly promote the comfort of travellers and the welfare of the community, and should receive the patronage of the friends of Temperance.

8. Resolved, That as the traffic in intoxicating liquor to be used as a drink, greatly increases the pecuniary burdens of the people, and is therefore unjust toward the community, it ought in our view to be voluntarily and universally abandoned.

9. Resolved, That it be recommended to all friends of temperance, to adopt the principle of total abstinence from the use of all intoxicating liquors as a drink.

10. Resolved, That as the license system throws over the selling of ardent spirit, to be used as a beverage, the shield of legal sanction, and teaches the erroneous and destructive doctrine, that such selling of it is right, and required by the public good, when the facts show that it is wrong and that the public good forbids it, that system ought, in our view, to be so changed, that instead of licensing the evil, it shall only, so far as the voice of the people and the public good shall require, defend the community from its mischief.

11. Resolved, That it be respectfully suggested by this Convention to the Massachusetts Temperance Society, to establish in Boston, should they think proper, a Temperance Depot, under the care of a suitable committee, where every book, periodical, or other work, of value, in reference to the temperance cause, shall be collected and kept for the consultation of all who may choose to visit it.

12. Resolved, That the Temperance reform has the strongest and best claims on the serious regard of all men, and now especially commends itself to the attention of the educated and wealthy.

13. Resolved, That the Temperance reform is wholly a moral reform, and that it appeals to the affections, the conscience, and the intellect, in all the means it employs for its extension among men.

14. Resolved, That as the Temperance reform is the cause of all men, that as it involves the deepest interest, alike of individuals and of nations, it looks to all those who have especially devoted themselves to its active public service, for the exercise of a wise discretion, an independence of all merely individual, personal opinions or prejudices, a wide philanthropy, and a consistent life.

15. Resolved, That as opposition has ever been manifested to the progress of whatever has for its object a great change in the customs of individuals or of nations, and as this opposition has had for its origin sincere doubts either of the expediency of the new measure, or of the means of prosecuting it, as well as mere prejudice, or an unenlightened self-interest, it is the solemn duty of every sincere advocate of the temperance cause, in all his efforts for its progress, to seek for light for himself, and to diffuse it among others in a wise, humble, and generous spirit.

16. Resolved, That as Temperance has its causes in a vast variety of circumstances, which are either peculiar to the individual, or which grow out of his social condition, the Temperance Reform is not to be regarded as temporary in its nature or operations, but that to secure to all times, its beneficial influence, it is to be cherished and preserved among the permanent and most important institutions of society.

17. Resolved, As the influence of women is essential to the permanent prosperity of every good cause, we cannot but rejoice that it has been so extensively exerted for the promotion of temperance; and we would express the conviction that should this influence be perseveringly and universally exerted in favor of this cause, its triumph would be complete, and its blessings extend to all future time.

18. Resolved, That as the plan of the American Temperance Society for embodying a set of facts on this momentous subject in a permanent volume, with view to the furnishing of a copy for every preacher, lawyer, physician, magistrate, officer of government, secretary of Temperance Society, teacher of youth, and all educated youth, and to the sending of a copy of it to each missionary of all denominations, who have gone or may go, to heathen lands, and to distinguished philanthropic men in all parts of the world, meets with our cordial approbation, and in execution would, in our view, be the means of extensive blessings to the world.

19. Resolved, That the Council of the Massachusetts Temperance Society be requested to publish the proceedings of this Convention, and a suitable address to the people of Massachusetts on the present state of the temperance reform, and that a copy be sent to each member of the Convention.

#### MEETING OF THE BRITISH ASSOCIATION.

The fifth annual meeting of this body, commenced in Dublin on the 9th of August. The previous meetings were held at Oxford, Cambridge, and Edinburgh. Its main object is the extension of science. It differs from other scientific associations, in that any person is eligible on paying the fee. Its sessions are about one week in length. The members are divided into various committees or sections, and meet separately for the discussion of questions, and the reading of essays. At a general meeting of all the sections, the secretary of each section reads a report of the doings of each, when there is a further discussion. Persons are appointed each year to write reports of the state and prospects of particular sciences. These are collected and published in an annual volume. The most eminent members of the association, are Brewster, Herschel, Buckland, Babbage, Ivory, Airy, Whewell, Lubbock, Faraday, Powell, Moseley, Forbes, Lloyd, Hamilton, Brishane, Thompson, Ritchie, Daubeny, Lyell, Kild, Chalmers, &c. The president this year is Dr. Lloyd, Provost of Dublin University, and professor Hamilton, Secretary. We are sorry to see that the great body of the English literati sailed from Liverpool to Dublin on the Sabbath, in a steamboat gratuitously furnished. Several clergymen were on board. No attention was made for the desecration of the day, by the baptism and the preaching on board. Dr. Lloyd, on taking the chair, delivered an excellent address, which fully recognised the dependence of science on religion, as well as the truths of the Gospel generally. The attendance was large, and the prospect of an interesting meeting good.

We are satisfied that these convocations promote kind feelings. We shall not hear of so many "quarrels of authors" hereafter. Conversation and the sight of each other, by literary and scientific men, will have a tranquilizing effect.

Why could not a similar Association be formed in this country? The fewness of eminent scientific men is no good reason. One object of the association would be, to increase their number. We could have now a very good Geological section. We have also eminent physicians and surgeons. We have excellent opportunities for the study of Political Economy and Statistics. Is not such a plan worthy of consideration? May there not be danger of overlooking the interests of the sciences, in our anxiety to diffuse popular education, and benevolent institutions? Has our country as high a reputation now in some of the sciences, as she had in the days of Rittenhouse, Franklin, and Professor Winthrop? Have we any such indefatigable literary investigators as President Siles?

The Am. Phil. Society, and the Am. Academy of Arts and Sciences are doing something, though we rarely hear of their existence. Let Boston, New Haven, and Philadelphia think of the matter.

WITHOUT GOD IN THE WORLD.—These words have a melancholy significance in a large city. Of the swarming thousands in its great thoroughfares, how emphatically true is it, that they are without God! What immense tidings of human life are hastening to their last account without God. In the world—what an aggravation of the Atheism. A world created by God's power-filled with the riches of his goodness, displaying every where his loving kindness and his truth;—yet his creatures, made in his image, with thoughts which can wander through eternity, wholly un mindful of their Creator; never lifting up their aspirations to Him, who ordered these material heavens, and clothes the earth in beauty, and by a thousand impressive types and symbols would lead wandering man to himself. There might be some palliation of the offence for the Ephesians in their pagan state. They did not know what a world they lived in. They had never heard of its being the theatre of redeeming grace, nor of its being blessed with the visits of Him, who takes of the things of Christ and shows them to the soul. But this palliation has no place in Christian lands. Reader, are you in this sad and criminal condition? Are you one of the atheists in the world? Do you habitually forget the Author and Supporter of your existence? Do you never look up in humble reverence to the everlasting hills from whence cometh your help? Do you never in secret gladness exclaim, "I shall be satisfied when I awake in his likeness?" Are you will-

ing thus to live? Discovered from the glorious portion of the human soul—cut off from the Fountain of all excellence—an exile from your Father's house—having no sympathy with the greatest of Beings—and preparing for an eternal banishment from his presence.

WELL CONDITIONED.—"We rejoice in the humanity of our citizens, and present to mankind the best conditioned poor in the world." So says the Southern Baptist of Charleston, S. C. of Sept. 10. We suppose that best conditioned means that the slaves have salt and fish enough, that they sleep soundly, laugh and sing most merrily, and are as happy as any of the animals around them. Best conditioned! The same may be said of the horses of South Carolina for aught we know. Can these poor as a general thing read and write? As a general thing, do they receive verbal religious instruction? Is it the common impression that the slaves have truly and really souls? It was the command of God, binding on the Israelitish servants as well as their masters, to remember the Sabbath day and keep it holy. Do the slaves at the South generally keep the Sabbath, or are they taught to keep it? or, what does our Baptist brother mean by well conditioned?

AMERICAN TEMPERANCE SOCIETY.—An abstract of the matters contained in the 8th Report will be found on our last page. The Executive Committee of the New York State Society have contracted for 400,000 copies, to be distributed with all convenient despatch. It is unnecessary for us to commend this document. Our readers would do well to peruse it for themselves. No one can gain any or confute the immense mass of testimony which it embodies. Let every one take hold and give it free course, that God may be glorified, and his creatures saved.

CONGREGATIONAL CHURCHES OF CT. 1835. We have compiled the following from the last minutes of the General Association of this State. It would be quite convenient if the authors of the document would take pains to add the respective totals of each Association.

Associations.	Settled Ministers.	Churches.	Members.
Hartford North,	24	25	3802
Hartford South,	14	15	2709
New Haven West,	14	22	3381
New Haven East,	14	15	2077
New London,	20	22	1612
Fairfield West,	15	20	2698
Fairfield East,	11	12	2002
Windham,	21	23	3158
Litchfield North,	19	21	2259
Litchfield South,	14	17	2339
Middlesex,	14	17	2352
Tolland,	16	17	2507

Total, 12 Associations; 196 settled ministers; 926 churches; 31,696 members. From 46 churches, there were no reports in respect to members. Of the ministers, 11 are stated supplies. Of unsettled ministers, 48 are reported, including the Faculties of several institutions; also 33 licentiates, including 18 New Haven Theological Students.

PAUPERISM. Artemas Simonds, Esq. of this city, was employed from May 7th to July 31st of this year, in visiting the principal almshouses and similar institutions, in the northern and middle States, at the request of the city government. His Report has just been published in a pamphlet of 58 pages. It embraces details respecting New York, Philadelphia, Baltimore, Providence, Albany, Poughkeepsie, Cooperstown, Hartford, Portsmouth, Portland, Foreign Paupers, &c. The facts stated in regard to Baltimore, are particularly interesting. The population is probably 15,000 or 20,000 more than that of Boston, while the latter city pays for the support of a greater number in the almshouse, and more than six times the amount in out-door pensions, and incidental relief, than the former. At the same time, beggary and vagrancy are not increased in Baltimore. The city penitentiary contained only two thirds as many common drunkards and petty criminals, as the Boston house of correction. It is the policy of the "Trustees of the Poor," in Baltimore, to discourage among the poor a dependence on public charity, in the belief that it is much better for them as a class, to rely on their own exertions for support. Consequently, the idle and dissolute are driven to other places, or are compelled to reform their course of life. The Baltimore almshouse is three miles from the city; it has a farm attached of more than 300 acres of good land, in a high state of cultivation. No intoxicating drinks are furnished. Religious provisions are enjoyed. All the inmates, to the extent of their ability, are required to labor for their own support.

On the subject of Foreign Paupers, some important facts are furnished. The number of persons supported, for longer or shorter periods, in 1834, in the almshouses of the four principal American cities, was as follows,—

	Americans.	Foreigners.
New York,	1893,	2093
Philadelphia,	1676,	1895
Baltimore,	675,	479
Boston,	542,	841
	4796	5308

Boston is burdened with more poor emigrants than any other Atlantic city, in proportion to population. The ingress of foreign paupers into the United States has increased greatly, since 1830, not so much by introduction into our sea-ports, as State laws require masters and owners to give bonds, or pay commutation-money for alien passengers, as by the way of provinces adjacent to New England and New York. The whole pauper expenditure of Boston, last year, was 29,730 dollars.

CONSISTENCY.—Celeste, (a celebrated danseuse and pantomimic performer,) has just completed one of the most successful engagements ever known in America. For fifty-five nights she has received from Mr. Barry, the clever sum of thirteen thousand dollars!

Thirteen thousand dollars, for exhibiting on the boards of a theatre to the gaze of a refined Boston audience of both sexes, in the school of virtue, a dancer. Wonderful intellectual talent! Extraordinary compliment to the Modern Athenians! And yet, paragon of consistency, one of the very papers which publishes the long theatre puffs and advertisements, seriously found fault with Mr. Olyphant, a distinguished American merchant in China, and his friends, for establishing a society for the purpose of teaching the Chinese the English language. The editor

gravely thinks that charity ought to begin at home. So think we, if the *theatrical* exhibitions of Celeste are a specimen of American civilization.

#### ASSOCIATE REFORMED PRESBYTERIANS.

At a meeting of the Associate Reformed Synod of New York, at Broadbald, Montgomery Co., on the 4th of Sept., it was unanimously resolved to engage in Foreign Missions in connection with the Pittsburgh Foreign Missionary Society. Mr. McEwen, a student at Princeton, is selected to go to northern India. Rev. Dr. Prouliff of Salem, was chosen Professor of Pastoral Theology, of the Theological Seminary at Newburgh, and Rev. Robert Forrest of Stamford, N. Y. Professor of Church History. Mr. F., however, declined the appointment, and the professorship was united with that of Pastoral Theology. The Synod resolved to collect 10,000 dollars for the erection of a building. Mr. Forrest has given his very valuable private library to the Seminary.

KENTUCKY.—Bishop Smith has raised, mainly in the State of New York, 14,000 dollars, for the endowment of a Theological Seminary.

EPISCOPAL MISSIONS.—Rev. Dr. Milnor, of New York, has been appointed general agent and secretary of the Com. for Foreign Missions, and Rev. Benjamin Dorr of Utica, to the same station for the domestic committee. The salary of each to be \$2500 per annum.

SECESSION CHURCH IN MONTREAL, C.—The Rev. W. Taylor, pastor of this church, is now in this city, soliciting pecuniary aid for his congregation. His credentials appear satisfactory. Several of the pastors of churches in this city have certified their approbation of his object. We think him evidently entitled to a candid and attentive hearing, from all who wish to promote vital piety in Montreal.

#### RETURNED MISSIONARIES.

In our paper of week before last, we published the Resolutions, which were adopted by the A. B. C. F. M. at their meeting in Baltimore. An interesting report of the debate on the subject is given in the last N. Y. Obs. We copy the remarks of the Hon. Samuel Hubbard, of this city, which closed the debate.

Mr. Hubbard observed, that he had been for many years a member of the prudent and conservative committee, and he could say, so far as experience went, the rules now proposed were founded in wisdom. They were certainly the result of long experience. The office of a member of the prudent committee was in some respects not very desirable. It involved great care and responsibility. It required a large sacrifice of time, and the services, as he supposed, were generally known, were entirely gratuitous. All the missionaries who went abroad were appointed by that committee, and none were likely, from their situation, to have a stronger attachment for them than its members. They were all unacquainted with them personally. They were in the habit of constant correspondence with them, and of exercising a constant parental supervision of their movements. They could not, therefore, but naturally feel a strong and peculiar interest in the missionaries—an interest which was felt to the same degree by none else. They had, therefore, so far as feeling was concerned, every inducement to provide amply for their wants. If they were likely to err at all, it would be on the side of bounty. Now, under these circumstances, it was obviously desirable that the committee should have rules to resort to, in cases where they took not wish to take the responsibility of discretionary action. The rules were intended to limit the committee, not to extend its power. The committee did not ask larger powers; they asked a limit to their powers, founded on certain principles which the board would sanction; they desired to profit by the experience of other societies, and to avoid errors into which these had fallen.

Mr. H. here read the words of the first regulation proposed for adoption, and in commenting upon it, observed, that he believed it wise that, in the circumstances stated, the connexion between the missionary and the board should cease; otherwise missionary would be liable to become pensioners upon the board. The rule, according to its terms, applied to those only who came home in good health and who did not intend to go back to the missionary field. At present there was some doubt whether the board could legally cut the tie which was constituted by the employment of a missionary, and that such a subject there ought to be no doubt; the interest of the cause required that such steps be taken as would put an end to it. All men entering on the missionary cause, from right motives, were understood as devoting their lives to it. If that consecration were afterwards revoked, they could no longer be considered as members of the board.

The second regulation covered the chief and most important ground, and to Mr. H. it appeared to contain the most ample provision which a missionary himself could desire. If such a person had himself been required to draw up the terms of his regulation, he could not have framed one more to his liking. The rule, according to its terms, applied to those only who came home in good health and who did not intend to go back to the missionary field. At present there was some doubt whether the board could legally cut the tie which was constituted by the employment of a missionary, and that such a subject there ought to be no doubt; the interest of the cause required that such steps be taken as would put an end to it. All men entering on the missionary cause, from right motives, were understood as devoting their lives to it. If that consecration were afterwards revoked, they could no longer be considered as members of the board.

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